INDEX

TO

ROMAN SACRAMENTARIES.

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A CLASSIFIED INDEX

TO THE

LEONINE, GELASIAN AND GREGORIAN SACRAMENTARIES

ACCORDING TO THE TEXT OF

MURATORI'S LITURGIA ROMANA VETUS.

BY

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PREFACE.

THIS Index was prepared by the compiler for his own use, with a view to some work on the Gelasian Sacramentary. He has been led to hope that it may prove useful to others engaged in similar studies.

The *Liturgia Romana Vetus* of Muratori was chosen as a standard of reference, as being the only book which contains a text of each of the three Sacramentaries.* The references are given in all cases not by *volume* and column, but by *Sacramentary* and column, so as to show at a glance in which of the three Sacramentaries any particular form occurs. The Leonine Sacramentary is denoted by the letter L, the Gelasian by G, the Gregorian by Gr. It frequently happens that a particular form, say a Collect, appears in more than one of the three Sacramentaries, or in more than one place in the same Sacramentary, sometimes with variations of reading, sometimes with the insertion of words intended to fit it for a special purpose, or with such an amount of variation as to suggest a revision of the form. In all cases where such variation has been observed, the fact is indicated by the use of brackets. The method which has been followed may perhaps be most clearly explained by a concrete instance. Thus on p. 26 will be found the following entry

Beati Joannis Baptistae nos Dne. praeclara L. 325 (G. 649) (Gr. 98) (cf. G. 650).

This means that a Collect beginning with the words recited will be found at col. 325 of the Leonine Sacramentary, at col. 649 of the Gelasian, at col. 98 of the Gregorian, and also at col. 650 of the Gelasian. But the forms in the Gelasian and Gregorian show some

* The edition employed is that of 1748.

variations both from that at L. 325 (the form first referred to being always taken as the standard), and from one another, while the variation observed on col. 650 of the Gelasian Sacramentary is of such a kind that the Collect appearing there can hardly be said to be the same with the other forms.

In many cases cross-references are given to kindred forms which differ in their opening words, and which are consequently indexed under different headings. These references are given in brackets, with the addition of the word "see." The number of these cross-references might no doubt be largely increased (especially, perhaps, in the section of the Index containing the Collects), but it appeared to the compiler that it was worth while to supply such information as they afford, even though the cases in which he has observed a correspondence are probably only a part of the whole number. In those cases where the different headings of allied forms would, according to alphabetical arrangement, stand in the Index absolutely next to one another, it seemed justifiable to economise space by indexing the forms under one heading and employing italic type for those words of the heading in respect of which they differ. The need of economising space has also led to the use of abbreviations in the headings. These are not absolutely uniform, but it is believed that they are all such as to be readily understood by any one who is likely to consult the Index.

In the headings of the section containing the Eucharistic Prefaces it appeared to the compiler that the best course was to take in all cases the opening words of the Preface itself, without regard to the ending of the introductory form—making, that is to say, no distinction between the Prefaces which are preceded by the words "*aeterne Deus*" and those which are preceded by the words "*per Christum Dominum nostrum.*" This method was chosen for practical reasons, in view of the fact that manuscript Sacramentaries often display a variation in the mode of introducing the same Preface.

Practical convenience has also been his reason for making no attempt to discriminate between Collects, Secrets, Postcommunions, and "*Orationes super Populum.*" The same form frequently appears in different positions: and it therefore seemed best to include all the forms of these classes in one section of the Index. In this section also, for convenience sake, are included a number of forms belonging to the class of "Benedictions," to which the title of *Oratio*

is given either in one or more of Muratori's Sacramentaries, or in MSS. which have come under the compiler's own notice. With regard to these forms it seemed possible that any one consulting the Index might hesitate whether to look for them in the Index of Collects or in the Index of Benedictions, and the most convenient plan therefore seemed to be that of including them in both sections.

As to the Gregorian Sacramentary it may be well to note that no distinction has been made between the different portions of Muratori's text in regard to the source from which they are derived, but only between forms contained in the text and the varying or additional forms given in his notes. The latter are marked by the addition of *n* to the number of the column. No account has been taken of Introits, Graduals, and the like, whether they appear in text or notes: nor have such portions of the text as the questions of the Pope and the answers of the Bishop-elect been included in the Index.

The compiler hopes that what has been said may suffice to explain the arrangement of his work. In conclusion, he would desire to express his thanks to the Syndics of the Cambridge University Press for their generosity in undertaking the publication of the book, and in particular to the Rev. J. Armitage Robinson for valuable suggestions as to details of arrangement in printing. His thanks are also due to Dr Wickham Legg, the Secretary of the Henry Bradshaw Society, not only for the suggestion that the work should be submitted to the Syndics of the Cambridge Press, but also for much kind encouragement in the completion of a somewhat laborious task.

MAGDALEN COLLEGE, OXFORD.
March 28, 1892.

INDEX OF EUCHARISTIC PREFACES.

INDEX OF SPECIAL CLAUSES IN THE CANON.

* This clause has the title *Secreta*.

INDEX OF EPISCOPAL BENEDICTIONS AT MASS.

INDEX OF COLLECTS

(including Secrets, Postcommunions, "Orationes super Populum" and prayers for special purposes).

* This is probably not a collect but a clause for introduction in the Canon.

INDEX OF BENEDICTIONS, EXORCISMS, AND FORMS OF ORDINATION AND INVESTITURE.

Da q. clementissime Pater in quo	Gr. 503
Da q. o. D. ut haec famula tua N.	Gr. 454
Deprecamur Dne. clementiam pietatis	Gr. 228
Deprecamur misericordiam tuam o. aet. D.	Gr. 185
Descendat in hanc plenitudinem fontis	Gr. 64
Descendat q. Dne. D. noster Spiritus sanctus	Gr. 241 (Gr. 487)
Deus Abraham, D. Isaac, D. Jacob	
D. qui Moysi	G. 535 (Gr. 154)
D. qui tribus Israel	G. 536 (Gr. 155 *n*)
Deus aeterne ante cujus conspectum	Gr. 233
Deus aeternorum bonorum fidelissime	G. 631 (Gr. 451)
Deus angelorum D. archangelorum	Gr. 237
Deus apud quem omnia morientia	G. 752
Deus bonarum virtutum dator	Gr. 184
Deus caeli D. terrae D. angelorum	G. 535 (G. 154 *n*)
Deus castorum corporum benignus	L. 444 (G. 629) (cf. Gr. 184) (see Gr. 452)
Deus conditor et defensor generis humani	Gr. 238
Deus cujus	
bonitas ut non habuit principium	Gr. 142 *n* (see Gr. 491)
Filius pro salute humani generis	Gr. 51 *n*.
providentia omnis creatura adulta	Gr. 416 (see G. 743, Gr. 266)
providentiam creatura omnes crementes (*sic*)	G. 743 (see Gr. 266, Gr. 416)
spiritu creatura omnis incrementis	Gr. 266 (see G.743, Gr. 416)
Deus et Pater Dni. nostri Jesu Christi	Gr. 441
Deus honorum omnium D. omnium dignitatum	L. 422 (Gr. 357) (cf. G. 625) (see Gr. 439)
Deus humani generis conditor	G. 609
Deus immortale praesidium omnium	Gr. 155
Deus in cujus manu corda sunt regum	Gr. 456 (cf. G. 731)
Deus incrementorum et profectuum spiritalium	G. 555
Deus indulgentiae Pater qui severitatem	Gr. 451
Deus inenarrabilis auctor mundi	Gr. 456
Deus invictae	
potentiae majestatis immensae	Gr. 496
virtutis auctor et *inseparabilis* (*insuperabilis*)	Gr. 226 (Gr. 469) (cf. Gr. 474)
virtutis auctor et omnium rerum creator	Gr. 501
Deus misericors D. clemens cui cuncta	Gr. 451
Deus mundi conditor auctor luminis	G. 564 (Gr. 145)
Deus omnipotens	
in cujus *honorem* (*honore hoc* Gr.) altare	G. 611 (Gr. 185)
Pater Dni. n. J. C. qui regenerasti	G. 571 (G. 596) (see Gr. 65, Gr. 497)
Pater Dni. n. J. C. qui te regeneravit	G. 570 (G. 596) (Gr. 65, Gr. 264) (Gr. 157)
qui in Cana Galileae	Gr. 475
Deus Pater aeternae gloriae sit adjutor	Gr. 461
Deus patrum nostrorum D. universae	G. 534 (Gr. 153)

Dne. sancte Pater o. aet. D.	
aquarum spiritalium	G. 595
clemens et propitius	Gr. 484 (Gr. 485)
Dne. s. Pater o. aet. D. benedicere dign*eris* (*are* Gr.)	
fam. tuum hunc nom. (*Ill.*) in off. Exorc.	G. 622 (Gr. 407) (cf. Gr. 419)
fam. tuum (*hunc* Gr. 406) nom. (*Ill.*) in off. Lect.	G. 621 (Gr. 406) (cf. Gr. 418)
fam. tuum hunc nom. (*Ill.*) *quem* ad Subdiac.	G. 622 (Gr. 409) (cf. Gr. 422)
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Dne. sancte Pater o. aet. D.	
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qui coelum et terram	Gr. 228
qui es et eras [et] permanes	G. 594
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Emitte *q.* (*om.* Gr.) Dne. Spiritum s. Paraclitum	G. 555 (Gr. 55)
Ergo maledicte diabole recognosce	G. 535 (Gr. 154)
Et idcirco huic famulo tuo quem apostolicae	Gr. 271 (Gr. 448)
Exaudi Dne. preces nostras et	
haec linteamina	Gr. 487
super *hanc* (*hos* Gr. 425) (*hunc* Gr. 360)	Gr. 266 (cf. Gr. 360, Gr. 425)
Exaudi nos Deus	
salutaris noster et super hos	L. 424, Gr. 412 (G. 513)
noster et precum nostrarum	Gr. 493
Exaudi nos Dne. sancte Pater	
o. *aet.* (*sempiterne* Gr.) D. et mittere	G. 739 (cf. Gr. 227)
o. aet. D. ut si qua	Gr. 227
Exaudi nos	
o. D. et in hujus aquae substantiam	G. 594
q. Dne. D. noster et super h*unc*	Gr. 359 (cf. Gr. 426)
Exaudi q. o. D. preces nostras et hanc vestem	Gr. 452
Exorcizo te creatura aquae	
in nomine Dei Patris et Filii et Spiritus Sancti	Gr. 473
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in nomine Dei Patr. omnipotentis...ut fias	Gr. 225, Gr. 264 (Gr. 468)
in nomine Dni. nostri	Gr. 263 (see G. 595)
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qui benedixisti horrea Joseph	Gr. 232
qui es doctor cordium humanorum	Gr. 231
qui famulos tuos in hac domo	Gr. 231
qui necessitatem humani generis	Gr. 233
qui sacerdotum ministerio	Gr. 230
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a cujus facie caeli distillant	G. 591 (Gr. 237)
adesto magnae pietatis tuae	G. 568 (Gr. 63)
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altare hoc tuo nomini	Gr. 487
benedic linteamen istud	Gr. 500
creator et conservator humani generis	Gr. 475
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et propitiare supplicibus tuis ut post	G. 741 (Gr. 227)
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Omnipotens sempiterne Deus	
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qui in omni loco dominationis	Gr. 469
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qui per Moysen famulum tuum	Gr. 501
qui regenerare dignatus es hos famulos	Gr. 65, Gr. 497 (see G. 571, G. 596)
qui regenerasti famulum tuum	G. 596
respice propitius super hunc famulum	Gr. 265
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Omnipotens Trinitas inseparabilis	G. 613 (see Gr. 500)
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Praesta Dne. q. famulis tuis renuntiantibus	G. 743
Praesta o. D. huic famulo tuo (*Ill.*) cujus	Gr. 183 (cf. Gr. 416)
Praesta q. o. D. ut hic famulus tuus (N.) cujus	Gr. 416 (cf. Gr. 183)
Praesta q. o. D. ut huic famulo tuo (*Ill.*) qui	Gr. 266
Precem tibi fundimus Dne. rerum genitor	L. 483
Propitiare Dne. supplicationibus nostris et inclinato	L. 422, G. 624 (Gr. 357) (Gr. 439, Gr. 448)

* Misnumbered 795.

*V.D.... Adesto precibus nostris	Gr. 478
*V.D.... Bonorum dator et distributor omnium	Gr. 427 (see L. 424, G. 513, Gr. 359, Gr. 412)
*V.D.... Castorum corporum benignus	Gr. 452 (see L. 444, G. 629, Gr. 184)
*V.D.... Cujus immensa bonitas	Gr. 491 (see Gr. 142 *n*)
*V.D.... Cujus sanctum et terribile nomen	Gr. 502
*V.D.... Et ut propensiori cura	Gr. 485
*V.D.... Honor omnium dignitatum	Gr. 439 (see L. 422, G. 625, Gr. 357)
*V.D.... Qui in principio inter caetera	G. 556 (Gr. 55)
*V.D.... Qui mysteriorum tuorum secreta	G. 557
*V.D.... Qui post offendicula	Gr. 495†
Vere quia dignum et justum est invisibilem	Gr. 143
Videte cujus ministerium vobis	Gr. 421
Videte ut quod cantatis ore	Gr. 416

* These forms begin, like the Eucharistic Prayer, with an introductory Preface,—" Vere dignum et justum est......aeterne Deus." In some of the parallel forms occurring in one or other of these Sacramentaries this Preface is omitted.

† Misnumbered 795.

INDEX OF FORMS OF BIDDING OF PRAYERS, NOTIFICATIONS, INSTRUCTIONS, ETC.

* Misnumbered 795.

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